DOCUMENT RESUME

ED 416 184 SP 037 752

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TITLE Exploring Indigenous Pedagogies: Why Is This Knowledge Important to Today's Educators?
PUB DATE 1998-00-00
NOTE 16p.
AVAILABLE FROM J. D. Posey/Legacy of Light, 423 W. 750 North, Orem, UT 84057 ($10; $60 per bundle of 10 copies, postage paid).
PUB TYPE Opinion Papers (120)
EDRS PRICE EDRS Price MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS American Indians; Cultural Awareness; *Cultural Influences; *Culturally Relevant Education; *Diversity (Student); Educational Environment; Elementary Secondary Education; Minority Group Children; *Multicultural Education

ABSTRACT

Recent educational literature reveals a growing interest in understanding the educational needs of learners from other cultures and a growing awareness that instructional methods to help learners from nonwhite cultures should be anchored to indigenous ethnographic research. Western educators must holistically and comparatively understand not only indigenous cultural psychologies, but also how other cultures view the self. Researchers should address three issues. Issue one: How do non-western cultures teach their children, involves understanding non-Western groups' complex world views and teaching and learning systems that are centered around specific cultural values?" Issue two: What academic skills were indigenously taught prior to white intervention, highlights skills incorporated within 15 cultural lifeway patterns? The skills emphasize group management, motivation, social organization, beliefs, values, problem solving approaches, time use, space use, maintaining relationships, sharing knowledge, educational and communication techniques, learning patterns, and instruction techniques. Issue three: Why this knowledge is important to today's educators, emphasizes educators' need to reevaluate the effectiveness of their instructional methods and recognize that many non-western groups have value systems and teaching and learning methods different from their own. This knowledge will allow educators to develop more appropriate educational environments, become more sensitive in designing culturally relevant instruction, identify non-western learners' culturally valued problem solving skills, and create opportunities for learners to use and share those skills. (Contains 3 figures, 3 tables and 61 references.) (Author/SM)

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ED 416 184

Primary Paper Title: **Exploring Indigenous Pedagogies: Why Is This Knowledge Important To Today's Educators?**

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Abstract: (91 words)

Recent educational literature reveals a growing interest in understanding the educational needs and interests of learners from other cultures. There is a growing awareness that instructional methods, to help learners from non-White cultures, should be anchored to indigenous ethnographic research. Three questions arise: How do non-Western cultures teach their children? Prior to White intervention, what academic skills were indigenously taught? Why is this knowledge important to today's educators? The presenter will answer these three questions based on the ethnographic study of indigenous pedagogies of the Zuni, Hopi, and Pacific Island people.

The problem:

The demographics in the United States are changing. Research indicates that teachers will continue to be primarily of Anglo- European descent while learners from other ethnic cultures will continue to increase in numbers (Villegas 1991). Students from non-White cultures, as Native American , increasingly struggle to academically succeed.

Multicultural issues in the classroom are growing. So are the endless "hit and miss" teaching models which are marginally effective and not ethnographically based. The question emerges from the teacher-educator,"How can I effectively teach the culturally different learner?"

Within the Western education system there is a growing realization that "the prevailing psychological maps and norms assumed to be universal [for all cultures] are in fact Western-centric." There is also a growing educational awareness that "indigenous cultural psychologies may or may not share the basic Western developmental paradigm" (Hoffman, 1996,557).

Hoffman suggests that Western educators need to holistically and comparatively understand not only indigenous cultural psychologies, but they need to understand how other cultures view the "self" and other relationships within specific social contexts of the group. Accordingly, teaching and learning about culture should have a" solid grounding" in anthropology and based in "extensive use of ethnographies and case study materials" in order to create a better cross-cultural pedagogy (Hoffman, 1996,564,565).

Question #1: How do non-Western cultures teach their children?

Vygotsky reaffirms that from the very beginning of the child's initial learning opportunities, developmental activities are "refracted through a prism" of the child's social and cultural environment. The child mirrors the learning and teaching process within the indigenous culture group. (Vygotsky, 1962; 1978, 30, 90). Non-Western culture groups have their own body of cultural knowledge, communication patterns and ways of validating knowledge (Mercer 1993:31).

Western educators are slow to acknowledge the fact that non-Western culture groups have complex teaching and learning systems. Yet, these indigenous systems are

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unique. These teaching and learning systems are centered around specific cultural values and the worldview of each group. Therefore, children from non-Western culture groups interpret their experiences through indigenous cultural values. Through these values, children find meaning in life's experiences.

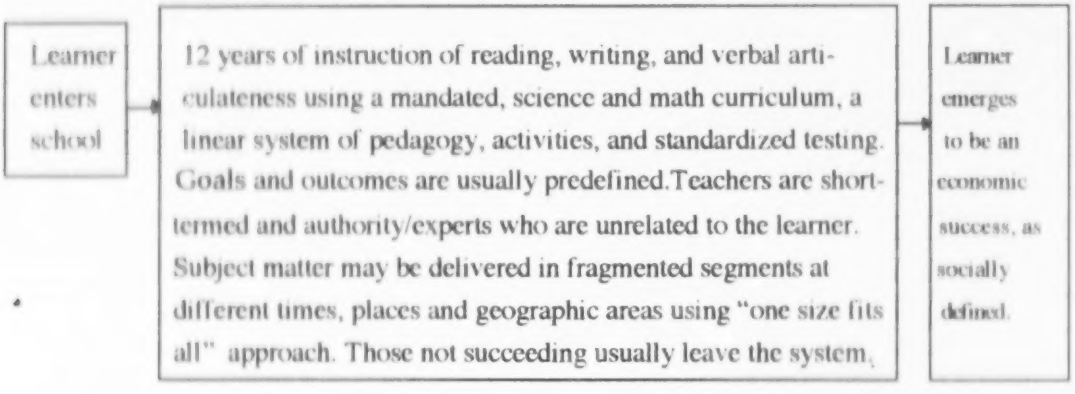
In many non-Western cultures, children are taught through ceremonies, "myth, tribal, and familial symbols and stories," not only to perpetuate their cultural identity but to review important cultural elements in a way younger children can remember. It is a cultural transmission and renewal process. "Children are brought up to think and act as their fathers" [ancestors, mentors] (Redfield, 1976).

Indigenous teaching and learning systems, which are much different than the Western world teaching and learning system, are also more natural to the non-Western learner. Through these systems, highly valued ancestral knowledge and cultural skills are handed down from generation to generation by life-long mentors.

In viewing cultural learning patterns and instructional design among different cultures, the awareness emerges as to the tremendous significance a learner's culture becomes within formal and informal educational settings (Goodnow and Warton, 1993,164). "In any learning situation, the ways in which knowledge is gained, shared, and evaluated are massively influenced by cultural factors" (Mercer, 1993,35).

For example, Figure 1 illustrates the visual view of the western world approach to education.

Figure 1. A view of the Western education system.


Learner enters school
12 years of instruction of reading, writing, and verbal articulateness using a mandated, science and math curriculum, a linear system of pedagogy, activities, and standardized testing. Goals and outcomes are usually predefined.Teachers are short-termed and authority/experts who are unrelated to the learner. Subject matter may be delivered in fragmented segments at different times, places and geographic areas using "one size fits all" approach. Those not succeeding usually leave the system.
Learner emerges to be an economic success, as socially defined.

Ethnographic references to Figure 1: Hall (1976, 1983, 1990); Stewart and Bennett (1991),Hoffman (1996); Ling (1995); Gardner (1993); Samovar and Porter (1994); Grossack and Gardner (1970); Simon (1986b); Singh (1991).

In ethnographic contrast, Figure 2 visually illustrates a segment of the instructional content of the Zuni Puebloan people in the American Southwest prior to 1900. This content is complex and encompasses 7 dimensions of time and space. These instructional knowledges were inherited by the Zuni who are living today. It incorporates the ancient teachings, world view, and educational methods used by their ancestors. The Zuni (Pre-1900) educational content is multidimensional through time and space and employs several instructor-mentors, problem solving techniques, and skills to survive in the world.

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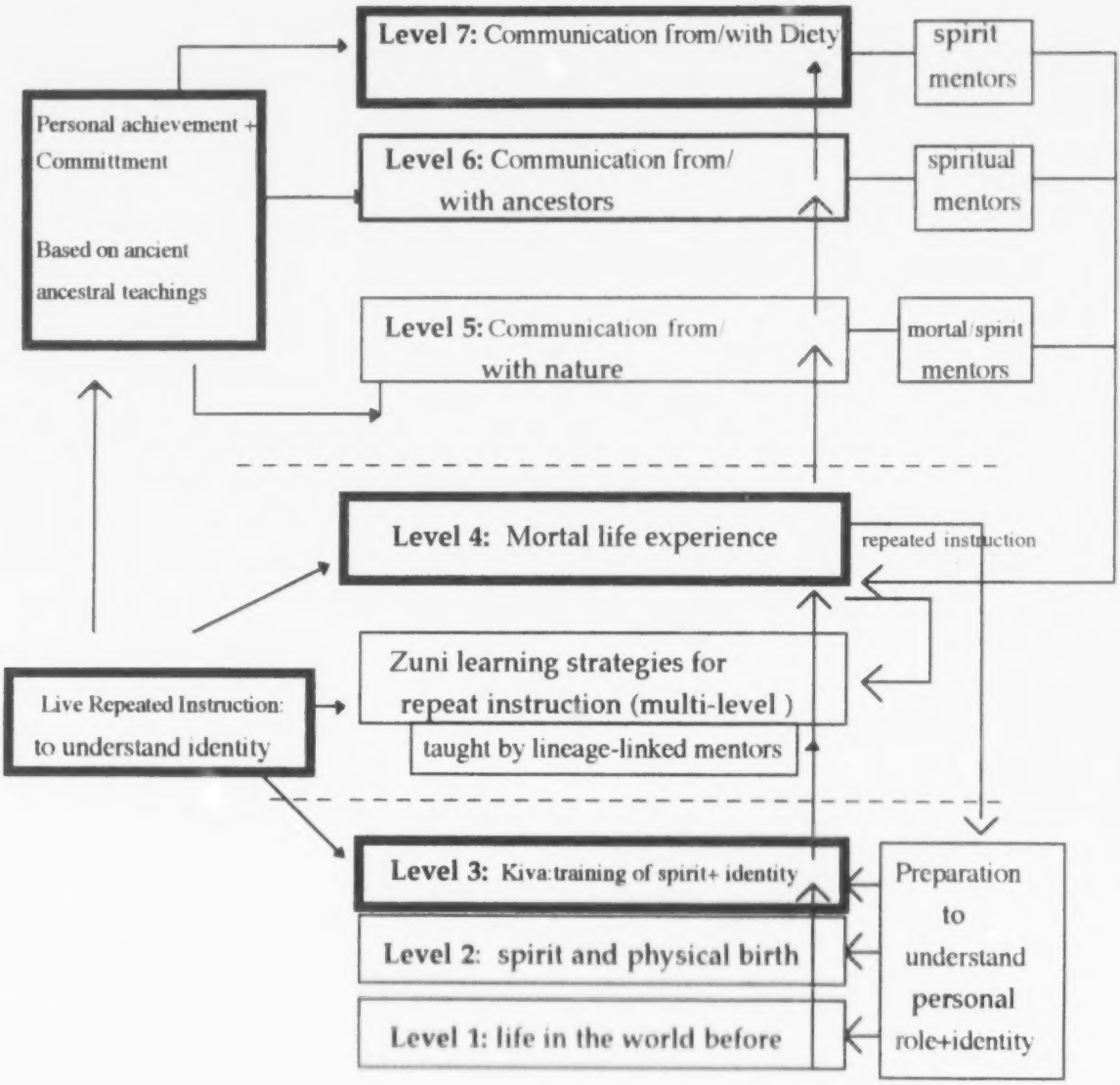
Fig. 2. Zuni Pedagogical System


Level 7: Communication from/with Diety
spirit mentors
Personal achievement + Committment
Based on ancient ancestral teachings
Level 6: Communication from/ with ancestors
spiritual mentors
Level 5: Communication from/ with nature
mortal/spirit mentors
Level 4: Mortal life experience
repeated instruction
Zuni learning strategies for repeat instruction (multi-level)
taught by lineage-linked mentors
Live Repeated Instruction: to understand identity
Level 3: Kiva:training of spirit+ identity
Level 2: spirit and physical birth
Level 1: life in the world before
Preparation to understand personal role+identity

(Figure 2 references: The ethnographic information used to diagram the Zuni instructional levels came from the writings of recognized ethnographers Frank H.Cushing, and William E. Curtis. Curtis, W.E. ,1883; Cushing, F.H.,1967; Cushing, F.H., 1966; Green, J. ed., 1979; Green, J, ed.,1990)

To the Zuni, temporal and spiritual training are interconnected to form a learner's identity. One's personal and cultural identity is highly valued and is tagged with unique responsibilities to God, nature, and to the group. The Zuni developed a specialized pedagogy to teach spiritual and secular skills which are deemed important by the

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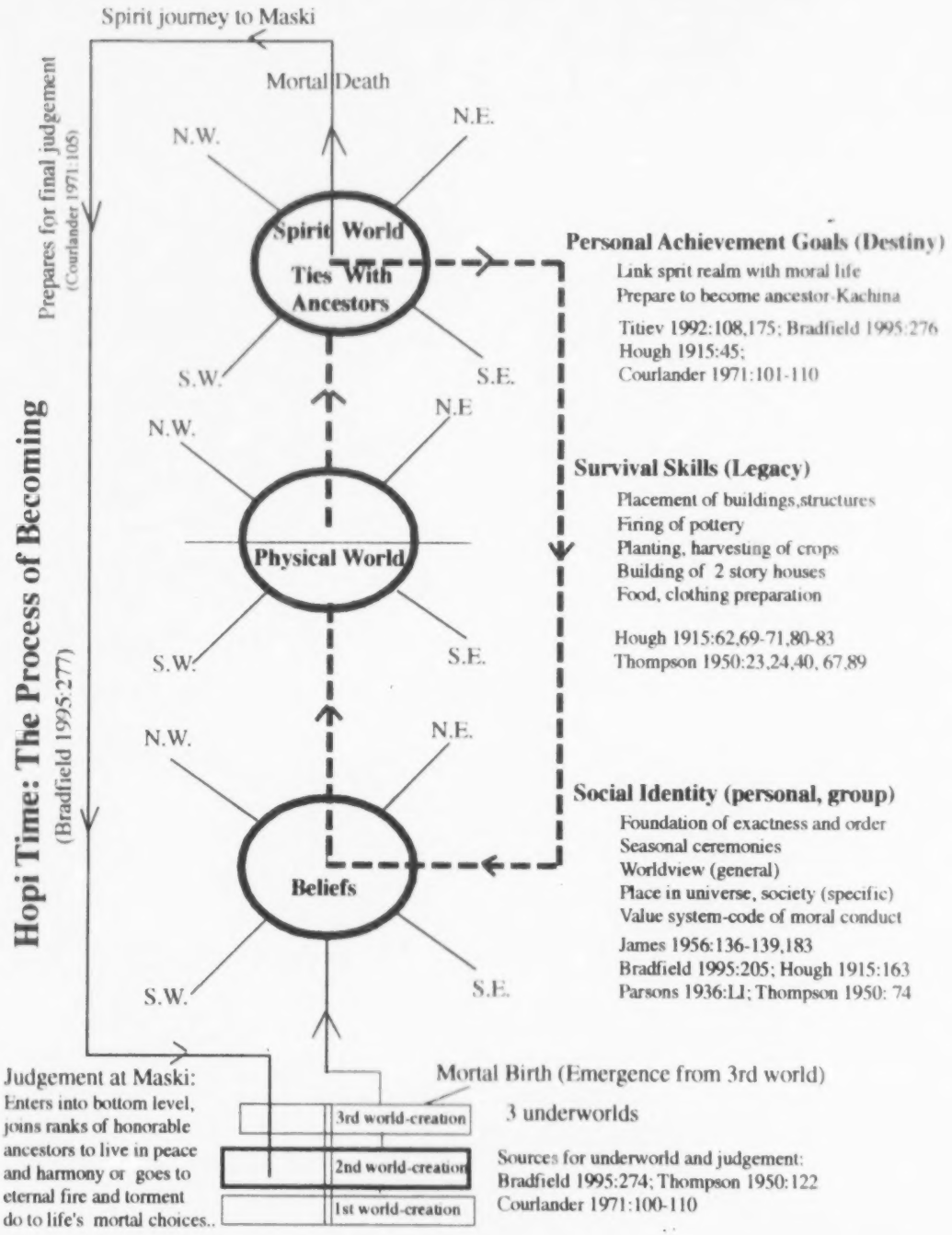
indigenous culture. Other non-Western cultures may also have another pedagogy. For example, figure 3 illustrates the indigenous pedagogy of the Hopi pre-1900 and post-1900.

Figure 3

Three Identified Pre-1900 Hopi Pedagogical Spheres
(Through which cultural knowledges are transferred)



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The Hopi transfer this knowledge from one generation to the next in a complex teaching and learning system centered in a complex ancestral value system which merges spiritual knowledge with secular training. Yet, both the Zuni and Hopi teaching and learning systems have non-Western paradigms. This is due to the difference in cultural values between the Western and non-Western culture groups. This difference does not mean that the Western values are better and more effective than the indigenous cultures. This difference simply means that indigenous cultures inherited highly valued cultural knowledge from their ancestors. The Western cultures create their values based on economic success in the business world.

Within my ethnographic studies of the indigenous groups of the Zuni, Hopi and South Pacific Islands, I found fifteen consistant cross-cultural patterns. These patterns influence teaching and learning of these indigenous groups. These fifteen patterns are identified in Table 1.

Table 1. General Non-Anglo-European Cultural Characteristics

Management: circular and expandable power structure. Decisions made through group concensus (Hall, 1983,95).

Motivation: internal; group-centered accomplishments to help friends, family members. Duties are lineage-linked (Hall, 1983,87,88; Samovar and Porter, 1994,82,89).

Social Organization: group oriented, stable (Singh, 1991; Hall, 1983,43).

Belief: Many, unchangable principles from God I nature, and man brought together into a long term, holistic view, as taughted by revered ancestors (Stahl, 1992, 26;Singh, 1991;Ywahoo, 1987).

Value System: Long term; wealth is in extended family and friend relationships. Assets are shared with others (Hall 1983; Samovar and Porter, 1994)..

Problem Solving Approach: One of several tailor made ways to solve problems. Technique selected according to the identified need (Stahl, 1992, 26; Singh, 1991,Ywahoo, 1987).

Use Of Space: Open areas, shares with others (Samovar and Porter, 1994,105-106).

Use Of Time: Loosely defined goals and projects set on non-linear schedules. Deadlines are not priorities (Hall, 1983, 46-47,103-105).

Relationships: Relationships, beliefs, products, services are holistically synchronous with long term stability. Everyone has a special place in society. No one is left out (Tharp et al 1984,99-100; Ywahoo, 1987).

Knowledge: Creates, compiles, and distributes meaningfully relevant information specific to identified cultural values of a specific audience and for a specific purpose (Samovar & Porter, 1994, 105-106; Gardner 1993, 234; Singh, 1991, Ywahoo, 1987).

Education: Information to be reamed is based on a desire to know, understand, and maintain ancient principles and practices (Singh, 1991; Ywahoo, 1987).

Educational emphasis: music, dance, tones, rhythm, symbols, experiential activities, and pattern visualization (Singh, 1991; Ywahoo, 1987).

Communication emphasis: non-verbal, emotional, constant two way interaction, principle-based (Stewart & Bennett, 1991, 57; Samovar & Porter, 1994, 24,91).

Learning Patterns: deep, multidimensional, visual thoughts that fit into a congruent whole; assimilate smaller amounts of new information slowly (Hall, 1976, 91,101,118; Hall, 1983, 50; Samovar and Porter, 1994,88).

Instructors: mentors, heart and lineage related to the learner, who provide long-term, informal instruction as requested and when requested by the learner in an unstructured environment. Individualized instruction is inquiry based, and tailored to the need of each learner (Stewart & Bennett, 1991,57;Samovar & Porter, 1994, 24, 91; Singh, 1991; LeVine & White, 1986,40).

These patterns are documented among the Hopi, Zuni, and South Pacific Islanders in Table 2.

Insert Table 2-3 here

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Table 2 Hopi-Zuni Documented Cultural Traits

General non-Western Cultural Attributes		Hopi Pre-1900 Traits	Zuni Pre-1900 Traits
Management: circular and expandable power structure. Decisions made through group concensus, councils (Hall, 1983,95).		Yava 1978:11,27,28 Nequatewa 1967:8,48 Hermequaftewa 1954 Malotki 1993	Curtis 1883 Yava 1978
Motivation: internal; group-centered accomplishments to help friends, family members. Duties are lineage-linked (Hall, 1983,87,88; Samovar and Porter, 1994,82,89; Gardner 1993,341).		Bradfield 1995:116 James 136-7 Hough 1915:38	Woodbury 1979:469 Cordell 1994 Curtis 1883:80 Cushing 1967:30-31
Social Organization: group oriented, not easily changed, stable (Singh, 1991; Hall, 1983,43).		Parsons 1936:1:L Yava 1978:11 Hermequaftewa 1954: 4,8	Dutton 1963:17 Curtis 1883:79
Belief: Many, unchangable principles from God, nature, and man brought together into a long term, holistic view, as taught by revered ancestors (Stahl, 1992, 26;Singh, 1991; Hall 1983,97).		Bradfield 1995:193 Kaiser 1991:27,48-9,64 Titiev 1992:108,175 James 1956:135 Hough 1915:71,131,145	Curtis 1883:87 Cushing 1966:16 Mails 1983:2:218
Value System: Long term; wealth is in extended family and friend relationships. Assets are shared with others (Hall 1983; Samovar and Porter, 1994;Gardner 1993;338)..		Titiev 1992,13 Thompson 1945:40 Nequaptewa 1967:81-83	Curtis 1883 Cowley 1966 Mails 1983:, Vol. 2
Problem Solving Approach: One of several tailor made ways to solve problems. Technique selected according to the identified need (Stahl, 1992, 26; Singh, 1991, Ywahoo, 1987).		Yava 1978:11,32 Thompson 1945:20 Nequqatewa 1967:32 Malotki 1993	Dutton 1963:18-20 Cushing 1967:10 Tedlock 1976:501,502
Use Of Space: Open areas, shares with others (Samovar and Porter, 1994,105-106).		Hough 1915:100 Yava 1978:52 Titiev 1992:142	Ferguson and Hart 1985 Mails 1983:, Vol2. Tedlock 1976:502
Use Of Time: Loosely defined goals and long-term projects set on non-linear schedules. Deadlines are not priorities (Hall, 1983, 46-47,103-105).		Titiev 1992 Fewkes Yava 1978	Cushing 1966:16 Cushing1967:49 Green 1979:188-9, 216

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General non-Western Cultural Attributes		Hopi Pre-1900 Traits	Zuni Pre-1900 Traits
Relationships: Relationships, beliefs, products, services are holistically synchronous with long term stability. Everyone has a special place in society. No one is left out (Tharp et al 1984,99-100;Samovar and Porter 1994,82,89; Stewart and Bennett 1991,7;Young Pai 1990:198-9).		Hough 1915:37,72 James 1956:136-9 Bradfield 1995:116 Hermequaftewa 1954	Ferguson and Hart 1985 Curtis 1883 Cushing 1967:34,37
Knowledge: Creates, compiles, and distributes meaningfully relevant information specific to identified cultural values of a specific audience and for a specific purpose (Samovar & Porter, 1994, 105-106; Gardner 1993, 234; Singh, 1991)		Courlander 1971 Malotki 1993 Yava 1978 Hermequaftewa 1954	Cushing 1967:36,44 Curtis 1883 Mails 1983: Vol 2 Tedlock 1976:502
Education: Information to be learned is based on a desire to know, understand, and maintain ancient principles and practices; prefer to be taught by "insiders." (Singh, 1991; Roberts and Akinsanya 1976:8;Samovar and Porter 1994,88).		Courlander 1971:101-110 Hough 1915:145 Yava 1978 Titiev 1992:108,175 Kaiser 1991;:27,64, 489	Curtis 1883:12,87,92,96 Cushing 1979:215 Cordell 1994:137
Educational methods: music, dance, tones, rhythm,symbols, experiential activities, pattern visualization (Singh, 1991; Samovar and Porter 1994:88;Cummins 1989)		Parsons 1936:LI James 1956:136,175,181 Hough 1915:145 Bradfield 1995:183	Cushing 1967:3,5,9,12 Dutton 1963:18-20 Cushing 1966:10
Communication methods: symbolic, emotional, constant two way interaction, principle-based,(Stewart & Bennett, 1991, 57; Samovar & Porter, 1994, 24, 91; Cummins 1989).		Thompson 1950:128-130 132-135 Yava 1978:73 Hermequaftewa 1954 Sekaquaptewa 1993:5	Cushing 1967:9,34,41 Cushing 1979:160
Learning Patterns: deep, multidimensional, visual thoughts that fit into a congruent whole; acquire smaller amounts of new information slowly (Hall, 1976, 91,101,118; Hall, 1983, 50; Samovar and Porter, 1994,80,83,88;Gardner 1993,341, 343).		Thompson 1950:132 Bradfield 1995:68,79,81 Kaiser 1991:23,27,49 Thompson 1945:34	Sedgwick 1927:249, 261 Cushing 1967 30,48-49 Bradfield 1995:101
Instructors: mentors, heart and lineage related to the learner, who provide long-term, informal instruction as requested and when requested by the learner in an unstructured environment. Individualized instruction is inquiry based, and tailored to the need of each learner (Stewart & Bennett, 1991, 57;Samovar & Porter, 1994, 24, 91; Singh, 1991; LeVine & White, 1986,40; Gardner 1993b,340,341).		Courlander 1971:101-111 Yava 1978:14-19,73 Nequatewa 1967:7,11 Malotki 1993	Cushing 1979:216 Curtis 1883

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Table 3 South Pacific Documented Cultural Traits

General non-Western Cultural Attributes	Fiji Pre-1900 Traits	Samoa Pre-1900 Traits	Tahiti Pre-1900 Traits
Management: circular and expandable power structure. Decisions made through group concensus, councils (Hall, 1983,95).	Wood 1872:930,962 Katz 1993:28,41	Wood 1872:1031 Turner 1884:178,180 Goldman 1970:268 Mead 1928:34	Senn 1906:54
Motivation: internal; group-centered accomplishments to help friends, family members. Duties are lineage-linked (Hall, 1983,87,88; Samovar and Porter, 1994,82,89; Gardner 1993,341).	Wood 1872:938 Katz 1993:3,4,6	Goldman 1970:263 Mead 1928:23-24 Turner 1884:174	Oliver 1974:1:56-57 O'Brien 1921:218-219
Social Organization: group oriented, not easily changed, stable (Singh, 1991; Hall, 1983,43).	Wood 1872:938 Katz 1993:43	Wood 1872:1015,1030-1031 Goldman 1970:271 Mead 1928:48-49	Senn 1906:98 Oliver 1974:1:65 Newbury 1980:14,69-70 Goldman 1970:178
Belief: Many, unchangable principles from God, nature, and man brought together into a long term, holistic view, as taught by revered ancestors (Stahl, 1992, 26;Singh, 1991; Hall 1983,97).	Katz 1993:17,20,25,26	Mead 1928:128 Goldman 1970: 253,257, 263,271	Senn 1906:111 Oliver 1974:1:54 O'Brien 1921:124 Newbury 1980:12-13
Value System: Long term; wealth is in extended family and friend relationships. Assets are shared with others (Hall 1983; Samovar and Porter, 1994;Gardner 1993,338)..	Katz 1993:3,5,28 Wood 1872:938	Wood 1872:1009,1030 Mead 1928:45-47	Wood 1872:1061,1068 Oliver 1974:1:65 Senn 1906:111 Newbury 1980:23
Problem Solving Approach: One of several tailor made ways to solve problems. Technique selected according to the identified need (Stahl, 1992, 26; Singh, 1991, Ywahoo, 1987).	Wood 1872:924-929, 933 Katz 1993:63-64	Wood 1872:1029-1030 Mead 1928:198-199	Oliver 1974:1:54 Newbury 1980:12-13,69-70
Use Of Space: Open areas, shares with others (Samovar and Porter, 1994,105-106).	Katz 1993:43 Wood 1872:941	Wood 1872:1030-1031 Mead 1928:47 Turner 1884:181 Goldman 1970:259	Oliver1974:1:34,93,348
Use Of Time: Loosely defined goals and long-term projects set on non-linear schedules. Deadlines are not priorities (Hall, 1983, 46-47,103-105).	Wood 1872:1030 Katz 1993:46,64,71	Wood 1872:1030 Mead 1928:49	Senn 1906:111 Oliver 1974:1:56-57,65

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General non-Western Cultural Attributes	Fiji Pre-1900 Traits	Samoa Pre-1900 Traits	Tahiti Pre-1900 Traits
Relationships: Relationships, beliefs, products, services are holistically synchronous with long term stability. Everyone has a special place in society. No one is left out (Tharp et al 1984,99-100;Samovar and Porter 1994,82,89; Stewart and Bennett 1991,7;Young Pai 1990:198-9).	Wood 1872:935,938 Katz 1993:29,32,343	Goldman 1970:257,262 Mead 1928:231 Wood 1872:1009:1015	Wood 1872:1061 Senn 1906:98,119 Newbury 1980:3
Knowledge: Creates, compiles, and distributes meaningfully relevant information specific to identified cultural values of a specific audience and for a specific purpose (Samovar & Porter, 1994, 105-106; Gardner 1993, 234; Singh, 1991)	Wood 1872:925 ,926, 928, 955,960 Katz 1993:4,5,42	Turner 1884: 6-9 Goldman 1970:255-257 Mead 1928:29-33	Wood 1872:1060 Oliver 1974:1:69,93 Senn 1906:119
Education: Information to be learned is based on a desire to know, understand, and maintain ancient principles and practices; prefer to be taught by "insiders." (Singh, 1991; Roberts and Akinsanya 1976:8;Samovar and Porter 1994,88).	Katz 1993:3,6,26,64	Wood 1972:1009 Mead 1928:29-33 Turner 1884: 6-9	Wood 1872:1064,1066 Senn 1906:119 Newbury 1980:12-13
Educational methods: music, dance, tones, rhythm,symbols, experiential activities, pattern visualization (Singh, 1991; Samovar and Porter 1994:88;Cummins 1989)	Wood 1872: 929-930 , 932,952,954 Katz 1993:3,65-67	Wood 1872:1031 Mead 1928:26,27,117	Wood 1872:1062 Senn 1906:101 Oliver 1974:1:336,340 Warner 1955:44
Communication methods: symbolic, emotional, constant two way interaction, principle-based,(Stewart & Bennett, 1991, 57; Samovar & Porter, 1994, 24, 91; Cummins 1989).	Wood 1872:925,926, 928,961 Katz 1993:5,11,29,167	Mead 1928:30-32 Turner 1884:18	Oliver 1974:1:83,86 O'Brien 1921:39 Warner 1955:85,89,126
Learning Patterns: deep, multidimensional, visual thoughts that fit into a congruent whole; acquire smaller amounts of new information slowly (Hall, 1976, 91,101,118; Hall, 1983, 50; Samovar and Porter, 1994,80,83,88;Gardner 1993,341, 343).	Wood 1872:928,956,962 Katz 1993:7,62-63,98	Turner 1884:6-9,232	Wood 1872:1070-1071 Senn 1906:50 Oliver 1974:1:66,69
Instructors: mentors, heart and lineage related to the learner, who provide long-term, informal instruction as requested and when requested by the learner in an unstructured environment. Individualized instruction is inquiry based, and tailored to the need of each learner (Stewart & Bennett, 1991, 57;Samovar & Porter, 1994, 24, 91; Singh, 1991; LeVine & White, 1986,40; Gardner 1993b,340,341).	Katz 1993: 67,80,88, 89, 92	Turner 1884:16-19 Mead 1928:231	Oliver 1974:1:54, 65-66

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These attributes are very important within indigenous cultures for the following reasons:

1 . These cultural attributes are fully integrated into daily activities.

2 . These cultural attributes are incorporated into a teaching and learning environment wherein these non-Western learners can discover practical uses of knowledge.

3 . These cultural attributes serve as filters through which knowledge is transferred to the learner from the instructor- mentor.

4 . These attributes shape the learners cultural frame of reference which creates meaning in life's experiences.

5 . These attributes reflect identifiable skills learned within the social organization.

Question #2: What skills are taught within indigenous teaching and learning systems?

The skills, as described in Figures 1-2, are incorporated within these fifteen cultural lifeway patterns. These skills are in the areas of group management, motivation, social organization, beliefs, values, problem solving approaches, use of space, use of time, maintaining relationships, sharing knowledge, educational and communication techniques, learning patterns, and instruction techniques. These skills are fully integrated into these teaching and learning systems. These skills may not naturally fit into the Western teaching and learning system. Nevertheless, these skills are highly valued by indigenous culture groups.

Question #3: Why is this knowledge important to today's educators?

This knowledge is very important to today's educators. As educators, we must reevaluate our effectiveness of our instructional methods as we teach learners from non-Western culture groups. We must recognize that many non-Western culture groups have value systems and teaching and learning methods which are different from those in the Western world. However, this knowledge will help us to be more instructionally effective in three major areas:

1 . This knowledge will enable us to develop a climate within our educational settings which closely match these fifteen cultural patterns of non-Western learners (Posey 1997).

2 . We will become more sensitive in designing instruction to incorporate meaningfully examples, and applications of knowledge, using the cultural understanding of non-Western learners (Posey 1997). In essence, we need to tailor the knowledge of the Western world to be culturally meaningful to non-Western learners.

3 . Learners from non-Western groups bring culturally valued problem solving skills, from their heritage, into the Western education setting. We, as educators, must be able to successfully identify these skills and create opportunities for learners to use and share these skills with others.

These three areas become our challenges not only to build a culturally sensitive pedagogy, but to successfully meet the educational needs of non-Western learners. As we tailor our educational approach to aptly fit their cultural frame of reference, we will not only see a greater acquisition of knowledge by non-Western learners, but we will see this knowledge applied in ways which are meaningful to the learner. The outcome of such an adventure will be a growing number of learners from non-Western cultures who are

academically achieving in the Western world. We can build bridges of cross-culture understanding to guide non-Western learners in their educational goals.

Conclusion

The demographics in the United States are changing. Research indicates that teachers will continue to be primarily of Anglo- European descent while learners from other ethnic cultures will continue to increase in numbers. Students from non-White cultures, as Native American and South Pacific Islanders, increasingly struggle to academically succeed. Over the last several years, educators are questioning the effectiveness of their current pedagogical methods and theories. Recent educational literature reveals a growing interest among educators to skillfully understand the educational needs and interests of learners from other cultures. However, many of the teaching methods currently used are not ethnographically based. Teaching methods are created by the dominant educational system as a "one aize fits all" approach to learning. In becoming more effective in teaching non-Anglo students, Dr. Hoffman suggests that instructional methods used to assist learners from other cultures must be anchored to indigenous ethnographic research. From this suggestion, three questions arise:

1. How do non-Western cultures teach their children?
2. Prior to White intervention, what academic skills were indigenously taught?
3. Why is this knowledge important to today's educators?

In this discussion, these three questions are now answered. By creating a more culturally responsive educational environment, using instructional examples familiar to non-Western learners, and by utilizing indigenous problem solving skills in the teaching and learning process, learners will have a higher level of academic achievement. The challenge is ours to successfully meet the educational needs of non-Western learners. What shall we do with it?

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